# THE COMMONWEAL

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# GUESSWORK LEGISLATION

SCORES of eugenic societies throughout the length and breadth of this favored if somewhat over-legislated land, composed doubtless of well-meaning if not always equally well-instructed folk, spend some of their superfluous time and energy in passing resolutions, the significance of which quite often escapes their intelligence, and in sending these resolutions on to the legislatures of their respective states—which legislatures it would be gross flattery to describe as composed solely of the best intellects of their respective areas. Hence such legislation, for example, as that which permits sterilization in several states at the order of a judge. Yet all the time that this pretty game is in progress, there is not one of the players who can give a definite answer to the fundamental question, namely—which is the more powerful, heredity or environment? This for the very valid reason that no man of science, however learned, can so far answer that question nor indeed feel any kind of security as to which, if either, is acting in a given case.

That there is, in certain families, a heredity in wickednesses of various kinds, it would seem to be foolish to deny. There are the "Jukes" and the "Kallikaks," to take two groups which are the commonplaces of the text-books, and there are the "Ishmaels" (all the names are aliases) who thirty years ago had produced in a period of about a century 1,750 criminals, paupers and prostitutes, of whom fifty-seven were in the sixth generation from the original importation. Most people would point to the fact that the founders of these terrible families were degenerates, feeble-minded creatures, and that that defect is notoriously and progressively heritable, so that the child of an epileptic may be a degenerate moron, and the child of the moron, a lunatic.

That, however, does not chime in with the views of some distinguished biologists of today, so we may turn to another line of explanation. Suppose that immediately after birth, a Kallikak child were taken away from its parents and surroundings and placed with a family in every way ideal in conduct and environment, whilst a child of that family was placed with the Kallikaks—it is the old motif of the children exchanged at birth—what would actually be the result? The look-out would be bad for the non-Kallikak child it is clear, for it might have no chance even to know the good, but what about the other? That is the unsolved question; yet surely it lies at the bottom of all these eugenic considerations. Galton, who was the author of the eugenic movement, saw all that and did his best to solve the question by his inquiries into hereditary genius and the like. Yet it still remains unsettled. The Mendelian theorists clearly lean to the side of heredity—indeed, if their more advanced notions were correct and Adam,


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as it has been put, was no more than a simplified amoeba (which is a large bolus to swallow), then it is difficult to see where the environment is to come in. If no new thing is ever added to the organism, as Bateson holds, then the environment cannot introduce anything and it is therefore valueless. It will be understood that the question is being discussed from the purely materialistic point of view just as it usually is in eugenic circles. Now comes Professor H. S. Jennings, of Johns Hopkins University, who tells us that this is all wrong. "What is inheritance?" he asks, and replies that it is the handing on from parents to children of certain packets of chemicals in number very great, "arranged"—note that word—"in a definite manner." Development consists in the orderly interaction of these things under the influence of the environment on which last depends, at least in part, if not in great measure, what any cell or any part of the body shall become. Here he quotes for us Stockard's very remarkable, but to our notice just a little over-worked, experiments on the eyes of fishes. There is always the danger of a valuable experiment being worked for somewhat more than it is really worth and we fancy that is the case here. At this point, we return to that word "arranged." The conjurer, just at the right moment, knows how to slip the hidden coin into the unsuspecting little girl's hair, and the scientific theory often has imbedded in it—quite unsuspected—an important word, the analysis of which throws a perfectly new light on the whole topic. A thing "arranged" must have been arranged by someone or something. If one goes into the Metropolitan Museum and surveys the orderly arrangements of the contents of the cases and is told that they were arranged, how far does that take us? Only to the point of asking whether the interlocutor really supposes that we are to be satisfied by such a response and without being told by whom the arrangement was made. Plenty of excellent folk will read that remark about the wonderful arrangement of the packets of chemicals without ever bothering to ask who arranged them, for of such are the companies of eugenists. Yet the question is surely pertinent and indeed thereon hangs the whole explanation. Granted that the characteristics are done up in little bundles of chemicals—we will pass that for the sake of the argument—who or what opens and sorts out the contents of the parcels and puts them in their proper places? Without such sorting-out the queerest things might happen. The parcel making the eye might get embedded in the tissues which were going to form the sole of the foot, and a toe might appear where we are accustomed to see a more or less well-shaped nose, and so on. There is a distributing agency—what is it and how did it acquire its marvelous skill? That is a question to which science can give no answer, though philosophy may. Surely it is fundamental. And very important practically; for, as we have seen, legislation on which our comfort and freedom may depend is based on these often half-baked conclusions and here—though by no means applying that epithet to Professor Jennings's views—is an example of how that may be. Our present immigration laws are founded on the theory that defective and diseased persons are liable to beget offspring like unto themselves; are thus a danger to the country; and should by no means be admitted. On that principle not only our immigration laws, but those of the Dominion of Canada are based. We are now informed that there is no warrant in the science of genetics for such a view and that the dreaded characteristics, under new conditions, may not reappear. " 'What is truth?' said Jesting Pilate," as Bacon put it, and where indeed is truth amidst these conflicting opinions? We cannot offer any solution of that question but we feel entitled to express one opinion. "Never prophesy unless you know," is a good old saying, and "never legislate unless you know," even better, for prophecy need not do any harm but ill-conceived legislation may. Before the eugenists sit down to legislate us into a new Arcadia it might be well if they bestowed some little consideration as to whether the path to that land of joys starts northward or southward, for that point is one—which though they ignore the fact—is still unsettled and is quite important.

We are not alone in presenting in these pages, as we are often obliged to do, possibly at some risk of boresome reiteration, the view that scientific dogmatism should be avoided because there are many theories accepted by scientists—perhaps not by those of the first rank, but by their more eager followers—which are not, at the present stage of human knowledge, susceptible of proof. This very point was made the burden of a notable declaration by Dr. R. A. Millikan, of Chicago, in addressing the American Chemical Society in Los Angeles a few days ago. "In the last quarter century, we have accumulated a remarkable collection of facts and data, a group of new phenomena which are henceforth the permanent heritage of the race," Dr. Millikan is quoted by the press as having said. "It looks, at first, as though we now could see it all; as though we could begin to interpret the universe in terms of these simple relations, but there are still many things we do not know. How, for instance, does the beta ray shoot itself out of an atom with terrific velocity? Whence comes this amazing energy? We do not know. We are completely up in the air in our understanding of what it is all about. The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove. Now, I do not want you to think that I am on the other side; I am not. I am only asking for more caution. We must learn to get away from over-assertiveness and dogmatism, whether scientific or theological. I see over-assertiveness from scientists in connection with such things as the late evolution trial, and I see on the other side assertiveness on subjects about which I know that nobody knows anything."

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# THE COMMONWEAL

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## WEEK BY WEEK

AS regards the Chinese imbroglio, which maintains its place as the most significant and perilous situation in international affairs today, America seems to be standing at the parting of the ways. The attention of readers anxious to follow the peripatetics of allied action at Shanghai might well be attracted to the thoughtful and moderate articles which the correspondent of the New York Times, Mr. Thomas F. Millard, has been sending from the seat of trouble. Mr. Millard is a resident of fifteen years' standing. He has seen the wealth and prosperity of the settlement (a prosperity in which resident natives have shared) grow by leaps and bounds. And he deals in this fashion with the plea that commercial security demands the exercise of extra-territorial rights by European nations. "Once I went over some newspaper files in Japan that were published when the abolition of extra-territoriality there was under discussion, and the arguments (the newspaper was foreign-edited) were exactly the same as those used in China now. . . . What has happened? The sale of foreign goods in Japan has increased more than twenty-fold since extra-territoriality was abolished."

FOR those who rely upon the assertions of responsible American statesmen, repeated over and over again, that the concern of this country with China is purely one of trade, with no thought of territory or dominion, or of anything outside the commercial field save a benevolent determination to see that China gets a square deal in her efforts to achieve nationhood, the argument strikes one as fairly conclusive. But that it will be the ultimate motive of diplomatic action when the time comes is a very, very pious hope. Some hint of a new orientation toward China, the fruit probably of stubborn and largely occult influences that trouble themselves very little over the rights of the weaker nationalities, may be gathered from an editorial in the very same issue of the Times which features Mr. Millard's illuminating letter.

"THE partisans of the Chinese students," we are told, "completely overlook the fact that the weakness of China is not so much the result as it is the cause of foreign interference." Not so completely, one might retort, as the Times writer has chosen to overlook the fact that it was the determination of Britain to force opium on a reluctant nation which wrote the first chapter of extra-territoriality. And it would be an interesting study to discover how much of the Chinese "inertia," with which great play is made throughout the editorial, is to be attributed to this Anglo-Indian revenue producer. All the catch-words with which this amazing editorial abounds—the "protection and fostering of Chinese administrative unity" which it recommends (under foreign supervision)—will not change this damning fact, nor prevent the cat of imperialism and exploitation jumping out of the bag of pious phrases. It is upon those who still believe in Mr. Millard's precept that "all commerce at bottom depends on good-will" to see that the animal is identified and tagged before he slinks off into the underbrush of Chinese relations.

WE do not feel that much progress has been made towards carving the Security Pact into solid international law. The Briand-Chamberlain conversations, despite the smiles with which the French Premier greeted the newspaper correspondents, seem to indicate above all, that a lot of talking is going to be done before Europe gets down to the business of a guaranteed peace. It is futile to expect that Great Britain will agree to insure the Polish boundaries; it is no less futile to await an entente cordiale between France and Germany on this vexatious subject. The future is so dense with thorns facing eastward that certainly it is every patriotic American's wish that his country may be spared every kind of embroilment there. The most that can be hoped for is that the Rhine zone will be established, that Germany will be brought into the League—even though she may exact certain conditions—and that a respected international court will be powerful enough to hand down binding decisions on questions growing out of Germany's Danzig frontier. The conviction that the League is the agency which can best promote European tranquillity grows stronger; and a League reinforced by a neutral Rhine and a strong Court would be a much better League than the one we know today. These facts do not, of course, prove that the United States should become a party

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to the League or the Court, but they do add weight to the President's conviction that the time has come for us to do something on behalf of a dependable international tribunal, and they do render a little ridiculous the blind conservative's axiom—"Let's have nothing to do with Europe."

AMERICAN industry is alarmed at the cost of rubber. During the last few years Great Britain's monopoly for the disbursement of this highly important material has profited so handsomely from the conditions imposed by the Stevenson Act that the United States automotive industry—to mention only one among many rubber-consuming businesses—is paying a fancy premium on every tube and tire. Mr. Churchill, who some years ago pushed the act through the Malayan trade assembly, declares that it exists "to secure a stable price for rubber at levels which will enable the industry to exist." American students of the question, however, are inclined to see here a shrewd device for paying off British indebtedness surreptitiously. "For every cent per pound that the price of crude rubber goes up, the American public will pay $8,624,000.00 in the increased cost of its purchases," says Mr. James Sweinhart, who bases his figures on the amount of rubber now actually consumed in this country.

BECAUSE the price has now gone up three-quarters of a dollar, and because under the act a heavy revenue accrues to His Majesty's treasury, it is not difficult to see that with fifty years England could, indeed, recoup magnificently the sums paid to us. Mr. Harvey Firestone predicts that the United States will enter the rubber-producing field. This would not bring immediate relief, owing to the long time required for the maturity of the rubber plant; but it might be permanent, could it be undertaken successfully. The two most important areas open to Americans are the Philippines and Brazil. Unfortunately, neither affords the economic and political stability which vast manipulations of capital require, and there is the further difficulty of developing an adequate merchant marine to compete with the very low British transportation costs.

IT used to be said in early railroad days in England, that no improvements would take place in arrangements for passengers' safety until a bishop had been killed in an accident. It has taken the arrest of a distinguished officer, actually on war office business, on an unsupported and random charge by a woman, his confinement incommunicado and without bail for several hours, to bring to light a state of police tyranny and malpractice that has been in force for forty or fifty years. There is no need to go into the details of the case, which the New York Times with commendable enterprise cabled from London recently. It is enough to say that that heroic mythical figure, the London "bobby," whose forbearance and chivalry sentimental American travelers are always using, to force a contrast with the home article, comes out of the whole affair with his famous aureole very considerably tarnished.

OBSERVATIONS of a more general nature are suggested by the incident. One of the by-products of the modern theory and system of government, which has not escaped acute observers, is an immense growth of the authority conferred upon the physical arm of the law, all over the world, but especially in large cities. It is partly due to the inordinate growth of legislation, the multiplication of by-laws and regulations (often of a puzzling nature, whose interpretation has perforce to be left to the man on the spot) partly due to the absence of any code of law, such as the Code Napoleon, which, for all the sarcasms leveled at it, makes the police administration of France one of the smoothest functioning instruments of law in the world; and partly to a pretty complete absence on the part of the citizen of any knowledge of the rights that are still left him. Whatever the cause, one must be blind indeed not to perceive a growing disposition on the part of the police force in every country to take the law into its own hands, to operate arrests arbitrarily and to regard any form of protest or objection, however mildly made, as interference with the performance of its duties.

THERE is every reason to believe that the occasional tales of police tyranny which appear in the columns of the daily press form but a tithe of the whole story. There is every reason why this should be so. The victim, if he is poor and uninfluential, may well hesitate before antagonizing any member of a force, among whom the esprit de corps is very strong, and upon whose good-will he is largely forced to depend for the peaceful conduct of his daily life. Sometimes a wider and more public-spirited view is taken of the question. To weaken the authority of men who carry their lives in their hands and whose battle with the forces of lawlessness is a day-to-day affair, especially in view of the revelations as to organized crime which are appearing in the columns of the weekly press, may well suggest itself as an unwise step—even to a sufferer from some flagrant affront to dignity and commonsense. It is noticeable that Major Sheppard, the victim of the miscarriage in London, forbore to offer any official complaint whatever, and that the affair was aired only because of the representations from the military authorities.

ONE thing, however, may be stated with the utmost confidence. The character and record of the men who are the strong arm of the law should be investigated in the most searching manner possible before authority

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is conferred on them, and the conviction that they are servants of the public, first and foremost, should be inculcated with no uncertain voice. To put a man in policeman's uniform who is known to be constitutionally violent and brutal, is to cast odium upon an entire body of meritorious servants of the state whose unofficial charity and helpfulness are far greater than many suspect. To place a guardian of the law upon the streets whose own record includes a jail sentence, as in a case upon which this magazine had to comment a few months ago, is a public scandal.

TO those critics who may allege that the Jesuit type is opposed to the poetical, one has only to oppose the story of The Jesuit Martyrs of North America—the glowing, inspired figures of Isaac Jogues, John de Bréboeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, John Lalande and René Goupil, as a convincing reply. For in them and their countless fellows in our southern as well as northern hemisphere is the matter, the essence of a poetry pure and sublime, that leaves the student awestruck and enraptured before the inspiration of their lives. It was the glory of the Jesuits to have been the first in the perilous breach of heathenism in America; the van of the noble army of missionaries that clamored across the sea on their way to the death-fires and horrors that brought back the days of pagan persecution and rivalled the deviltries of the amphitheatres and the Reign of Terror.

OUR modern histories bear witness to these heroic deeds, and the names of Bréboeuf, Jogues, Goupil and Lalemant are a common heritage of our country; the clear and concise statement of these glories deserves the fine setting that Father Wynne has given them in his Jesuit Martyrs in North America. (New York: The Universal Knowledge Press.) It carries with it a running commentary of general history, aligning their period and efforts with the troublous events of European history and the ambitions and intrigues of the great men of the times. We, therefore, have before us a completer picture of these old pioneer days, and a clearer light upon these great pathmakers of the Lord than ever before. In the gradual dawning of the noonday of history they stand forth clearer and only greater, rarer and more inspired than in the past. The Church has placed the official fiat of her sanctity upon them, and they shall live forever in our national aspirations. The splendid ceremonial a fortnight ago at Auriesville—the striking presence of many Indians, descendants of those who had put Father Jogues to death on this very spot—the sermon of Father Wynne to a gathering of 10,000 pilgrims, are evidence that the veneration accorded to these holy martyrs is in the hearts of many people and shall endure on the lips of the children forever.

## CATHOLIC SUPERNATIONALISM

THE New York Times, in a recent editorial, has been examining certain statements made by Georg Brandes in an article translated in the Living Age, in which the eminent Danish man of letters proves himself to be, the New York Times remarks, "probably the bitterest critic of post-war conditions in Europe, and the gloomiest prophet. From the beginning of his career a man of international mind, a 'good European' as the phrase goes, he looks about him now and sees a continent over-run with the weeds of nationalism. 'The only things that are international,' he declares, 'are science and art—both more or less dilapidated—and poverty and corruption.' To be sure, there is a League of Nations; but, 'I must bite my tongue to keep from saying something unkind about it.' The League—such is the implication—is a tragic shadow play in a world given over to national megalomania and international hatreds."

The New York Times, despite its keen analysis of the Danish author's excessive pessimism, does not seem to remark that Dr. Brandes calls attention in his article to another international, or super-national force, one very much alive, and growing steadily stronger, both in Europe and in America, as well as elsewhere in the world, and far from being in the state of dilapidation which Dr. Brandes attributes to science and art. "The three chief forces in Europe today," writes Dr. Brandes, "are nationalism, Catholicism, and an indulgent, easy-going socialism." Elsewhere he writes in the same article—"In both America and Europe, Roman Catholicism steadily grows stronger, even in intellectual circles."

A very interesting and important demonstration of the intellectual expression of Catholic principles, and one devoted expressly to applying these principles to the elucidation of the world problems which so oppress the Danish author (as well as many other observers of international conditions) is furnished by the recent Catholic Conference held at Oxford at the invitation of the British Catholic Council for International Relations. The conference was organized by the International Catholic League, with delegates present from the principal nations of the world. The discussions and addresses centered around two principal objects, namely—"to promote friendly coöperation in different branches of life between the Catholics of all countries," and "to make more widely known Christian principles concerning the mutual rights and duties of nations in their dealings with one another, according to Catholic tradition in general, and especially according to the pronouncements of the Supreme Pontiff and of his predecessors in modern times."

The Commonweal has published a number of articles pointing out the growing strength and practical results of the movement in Europe to bring about a well-informed and practical participation by Catholics,

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particularly those who exert intellectual influence in various walks of life, in the solution of post-war problems. These articles, and our own editorial comments from time to time, have also alluded to the fact that there has been little interest in this most important movement manifested by American Catholics, and no active steps taken to coöperate with it. We are happy now to record that a decided change for the better has taken place, evidenced by the fact that there were no fewer than four American delegates present at the Oxford Conference, representing the National Catholic Welfare Conference. They were Reverend James H. Ryan, Reverend P. W. Browne, editor of the Catholic Historical Review; Mr. John A. Lapp, a co-director of the Social Action Department of the National Catholic Welfare Conference, and Mr. Foster Stearns. We may be permitted to remark that both Mr. Lapp and Mr. Stearns are members of the Calvert Associates, and have been active in the establishment of this review. The presence of these American delegates at the conference gives further confirmation of the view expressed by The Commonweal recently that measures were being contemplated in authoritative quarters looking toward the creation of some form of organization on the part of American Catholics to participate with the European Catholics in the study of international affairs.

In its examination of Dr. Brandes's gloomy pronouncements, in the editorial articles already alluded to, the New York Times declares that on the matter of nationalism, "the Danish critic chooses to see only the dark side. He sees the fears and jealousies, the frontier quarrels, the oppression of new minorities by those who were but recently an oppressed minority. He fails to state why the national independence and self-consciousness which produced a Brandes in Denmark, long before the war, an Ibsen in Norway, a Maeterlinck in Belgium, should be denied to the Poles or the Czechs."

It concludes by stating that a man like Brandes is not justified in throwing stones at the League of Nations, "the one agency that has been combatting the jingoism and oppressions of which he complains." As the Times itself remarks, however, concerning the League of Nations, "whatever may be its record of accomplishment or failure, it is a record of less than a half dozen years. That is altogether too soon for a verdict even from the standpoint of the sceptic."

Again the New York Times fails to remember, what Dr. Brandes at least did not forget, namely, that there is a supernational force in the world, almost startlingly resurgent in its power, which has opposed jingoism and social oppressions for a far longer period than the six years of the League of Nations. It has been doing so for some two thousand years. On the vexed question of nationalism and inter-nationalism, this great force has been described by Dr. James H. Ryan at the Oxford Conference in terms which we commend to the earnest study of the New York Times, and Dr. Brandes, and all other critics and students of our international problems. We quote a few pertinent paragraphs in this place, but the whole address should be read carefully, in the light of the knowledge that the principles which it enunciates are not merely abstract but are being carried out more and more in fruitful action throughout the world. And whether these principles be accepted in their entirety, by those who believe in the religious doctrine of the Catholic Church, or whether their social utility is given the first place, it should be admitted that they are principles which have been basic in western civilization, and which at present constitute the one consistent, logical, and spiritually inspiring creed of international relations to be found in the world.

"I have been asked to speak on nationality," said Dr. Ryan. "At the very outset, may I say that I approach the problem from the angle not only of a Catholic, but of an American Catholic. As a Catholic, the dogmatic and ethical principles which underlie an acceptable analysis and expression of nationality, as well as the limitations which must be put upon such an idea, are a common heritage of all of us. As an American, I look towards the practical aspects of the question from an acquaintance with nationalism as it is understood by Catholics in the United States.

"That nationalism, like every other movement or idea, may be abused and is abused no one doubts; that the true meaning of nationalism is often distorted and is made a cloak to cover wicked and unjust deeds need not be questioned; that no two peoples have precisely the same conception of the duties and obligations of nationality is a patent fact. But that nationalism, understood as an American Catholic understands it, is anti-Christian, immoral, and unjust; that it is, as someone has said, 'the next heresy to be condemned,' is something quite unintelligible. . . .

"At the basis of every true nationalism stands, as its secure and lasting foundation, the truth of the solidarity of the human race and of the dependence of every creature upon every other creature. We were created men, not Americans, Europeans and Africans; and as men we are bound to each other by a tie which has its origin and its sanctions, not in the human, but in the Divine will. Divisions based upon race, color, or language are all subsequent to the original unity of the human race; they are good in as far as they promote that unity, and they may be evil in the proportion in which they act as divisive factors, as elements sundering apart the inviolable unity of mankind.

"That this is Christian doctrine, no one possessing even a superficial acquaintance with the Gospels can call into question. The 'brotherhood of man' is the bed-rock principle which must govern and direct both our views of human nature and our everyday relations towards other men, viewed either as individuals or as members of an organized society."

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# FEDERAL EDUCATION AGAIN

By MARK O. SHRIVER

FOR many years there has not been a session of Congress that has not had to contend with a federal education bill. In the beginning of the most recent agitations, we had first the Smith-Towner, and then the Sterling-Towner, and more recently, the Reed-Sterling bill—all of them the same scheme put forward under varying names, as one or the other of the co-authors or co-sponsors was retired to private life. A new bill is now drafted and ready for introduction into the coming December session. The name by which it will be known depends on the identity of those who introduce it, but one thing is certain. Someone must replace ex-Senator Sterling, now connected with the Fellowship Forum, a Klan journal published in Washington.

The draft of the bill is available to privileged ones in a pamphlet form, and at a meeting of the Civitan Club in Baltimore during the latter days of July, copies of that pamphlet were distributed to those present. It need not be claimed that the club in question supports or indorses the bill, but it is well to mention all the facts in order to show the extent of the efforts which are now being made, in advance of the meeting of Congress, to gather friends for this new menace of legislation.

The pamphlet is entitled The Proposed New Federal Education Bill. On the inside of the front cover is a statement that it is the Education Bulletin of the Ancient and Accepted Scottish Rite of Freemasonry in Maryland, Nos. 9 and 10, March-May, 1925. On the following page comes a note stating that the Sterling-Reed bill died with the close of the last session of Congress; that "friends of public education (sic) are preparing to continue the effort to secure for this universal national interest complete recognition in our federal organization."

The legislative committee of the National Education Association is singled out for special mention as one of these friends. Then follows a permission of Dr. George D. Strayer, chairman of the committee, to publish the draft of the bill which it is proposed, later, to introduce. On the last page is this—

> The Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A., Favors:
>
> 1. A federal department of education with a secretary in the President's Cabinet and federal aid for public school purposes, under the absolute control of the states.
>
> 2. A national university at Washington, supported by the government.
>
> 3. Compulsory use of English as the language of instruction in the grammar grades.
>
> 4. Adequate provision for the education of the alien population not only in the cultural and vocational subjects, but especially in the principles of American institutions and popular sovereignty.
>
> 5. The entire separation of church and state and opposition to every attempt to appropriate public moneys, directly or indirectly, for the support of sectarian institutions.
>
> 6. The American public school, non-partisan, non-sectarian, efficient, democratic; for all the children of all the people; equal educational opportunities for all.
>
> 7. The inculcation of patriotism, love of the flag, respect for law and order and undying loyalty to constitutional government.

Now a good deal of that program has little to do with education, properly so called, and nothing to do with the old Sterling-Reed bill and its predecessors. Some of it (section 6) has been declared unconstitutional, and if one be possessed of an undying love for constitutional government, under clause 7, he must needs lag in urging the principles of clause 6. It is, however, with the present draft of the proposed bill, and not with Masonic principles—and Masonic political activities—that this paper is to deal.

A bill, no less than a man, is known by the company it keeps, and the company in which this bill is found is absolutely and entirely opposed to private education and stubbornly set on the eradication of the sacred rights of parents to control the education of their children. It is the same group which recently lost the fight in the Oregon school case. Save for an objection or two to be hereafter referred to, the bill, as proposed, would seem on its face to be comparatively innocuous, for its proponents have at last come to realize that they must re-gather for a new effort and that the longest way round may well be the shortest way home. There is always the fact that federal interference in many things local, among them education, is quite unnecessary and decidedly undesirable. It is not a matter so much of what a bill says, as of the meanings that can be tortured out of it by those who enforce it, a present illustration of which may be found in our unfortunate and deplorable situation on the liquor question. The bill, as offered, is but an opening wedge to split the nation assunder on another line of cleavage.

By sections one and two, the existence of the Department of Education, and of the secretary and his assistants, and their salaries are determined.

Section three, by successive paragraphs abolishes the Commissioner of Education and the Federal Board of Vocational Education; and all their functions, powers and duties are transferred to this new secretary with the proviso that funds "apportioned to a state for coöperation with the states in the payment of salaries shall be made available to, and administered in, the

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state in the same manner as state funds provided for the same purpose. Local authority is to determine plans and methods. If, under any other law or laws, funds are to be allotted, the method of making them available and of their administration is cloaked in silence.

By section four, laws regulating all agencies to be transferred to this new department are continued, so far as they are not in conflict with this act, but the new secretary is granted authority to reorganize the work of any and all of such transferred agencies so as, in his judgment, to best accomplish the purpose of this act. This is a broad delegation of power. Its possible future exercise may well give a sober-minded person pause.

Section five establishes the Federal Conference of Education, made up of a representative and alternate appointed by each of the secretaries of the executive departments, a provision that will insure the injection of petty partisan politics into its affairs as nothing else could, save only the naming of the members by the congressmen themselves.

Section six provides for the collection of statistics in certain fields and in such others, "as, in the judgment of the secretary may require attention and study." These studies are to be published, and funds of the department shall be available for their publication.

With section seven, comes a point of real interest. The Secretary of Education shall appoint, and fix the compensation of, investigators and representatives "especially qualified" who may be needed to carry out the provisions of section six, subject to the limit of available appropriations. And now comes the meat, or a part of it. All "especially qualified" investigators and representatives shall be appointed without regard to the Act of January 16, 1883, 22 Statutes at Large, page 403—that being the Civil Service Act.

The real reason for this startling provision is hard to fathom. The secretary can select persons who suit his own purposes, and who may be especially qualified to carry out his plans and what are his present ends at the time. The door to inefficiency is left wide open and politics are as much a part and parcel of the Department of Education as ever they were of the Post Office in the balmy days of Hitchcockism. The President may, the proposed draft provides, place the said employees in the classified lists, but I have been unable to identify the reference to 38 Statutes at Large, page 292, Act of December 23, 1913, which is said in the draft to be the power under which he will act.

Section nine appropriates $1,500,000 for the purpose of paying the costs, and continues all appropriations which have been, or may hereafter be made, to the agencies of the government which will be transferred to this new department.

Section ten provides for bulletins and circulars, following the reports of the conference and for any and all such special investigations as may be required by the President or by the Congress.

The efforts which are being made to popularize this proposed measure in certain quarters make manifest a new rallying of the foes of private and parochial education, the commencement of a fresh attack by the forces which were set back so decisively by the recent decision of the Supreme Court in the Oregon school case, and in the foreign language case too, that went up to the court from Nebraska. Their whole scheme, referring as it does to state aid in one of its sections, to continuance of unnamed and unspecified appropriations, is the first step in the plan to vest control of all education in the federal government, and to deprive the states of one more of their few remaining reserved rights. The present form seems far removed from the dreams of Sterling and Reed, but at heart it is the old unamendable Smith bill of bygone days. The declaration that goes along with it from its proposers makes that fact too plain for anyone to question. In its entirety, the old bill could never have been passed and so the simple plan of progressing step by step has been followed. This proposed bill is the first move, and it is the first move that counts. Long ago it was declared, with what justice I cannot presume to say, that the only good Indian was a dead Indian. That may have been overdrawn, but there is no friend of civil liberty who will not strongly maintain that the only good educational bill is a dead educational bill, if it be tainted by the flavor of the Oregon law, the insidious policies of the Scottish Rite Masons and the policies of the National Education Association.

## *Escape*

Into the great hills
They bore the body of the departed,
And with the awful thunder of the winds
Threatening to hurl them into the abyss,
They lowered the frail, beautiful sarcophagus
Into the womb of the cañon.
Like a ship buffeted by heavy seas,
It heaved from side to side,
Riding the fluid mountains of the tempest.
My dead hands clasp three lilies;
White velvet ripples from throat to foot,
Shrouding the delicate outlines of my frozen body;
My head nestles into a pillow of fabulous lace.
Now that I have come to rest
At the edge of a mountain torrent,
And they have gone away and left me
To my own devices,
I am planning to make a pine-tree,
An anemone,
And a cactus.
The cactus will receive my greatest consideration,
For as a woman I was condemned to be thornless.

MARGARET TOD RITTER.

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# THE WRITING ON THE WALL

By FREDERICK JOSEPH KINSMAN

THE daily papers contain frequent references to discussions between non-Catholics, illustrating the antagonism between "fundamentalists" and "modernists." There is nothing new in these save the publicity given to them. "Heresy" has been frequently exploited, though there has seldom before been such a mad scramble for monopoly of the lime-light. Any well-advertised "heretic" can, for a time at least, attract a curious crowd—and the keenness of recent competition has resulted in a glut in the market. The vogue of the "heretics" is due less to sympathy with their particular vagaries than with their defiance of authority in matters of religion; to an undercurrent of feeling rather than of thought, which must be studied as one of the signs of the times.

The proper meaning of heresy is wilful rejection of truth, rebellion against one who has right to teach—in the Christian sense, defiance of the will of Christ. He taught "as one having authority and not as the scribes," commissioned His Church to teach and make disciples in His Name—those who know His commandments can only obey. Mere ignorance, lacking the element of deliberate defiance, is not, strictly speaking, heresy. A man may be involved in many heretical notions, yet, so long as he would wish to submit to the will of God did he but know it, he is not himself a heretic. As Archbishop Ireland once said—"The heresy of most non-Catholic Americans is simply an inherited misfortune."

The popular applause of heresy does not indicate defiance of the Divine will, but is due to three assumptions—first, an agnostic one, that there can be no sure knowledge of God; second, a pseudo-scientific one, that the highest knowledge of the day has banished the supernatural; and third, an individualistic one, that each man may devise religious views for himself. There is disbelief in "religions of authority." Without express renunciation of the authority of Christ, there is the assumption that no individual or society has a right to speak for Him. Paradoxically, flagrant denials of authority are associated with assumption of personal infallibility. Self-appointed leaders are, for a time, taken at self-valuation, and there is hopeless confusion of private judgments conflicting in public. Christianity regarded as authoritative is replaced by an anarchy, intellectual and moral—"the Church teaches," by "I will think and do exactly as I please." Many who recognize other spheres of authority will have none of it in religion. The modernist will not tolerate infallible popes, canon-quoting bishops and priests claiming to act for the Church—only pet preachers who voice his own views. In the last analysis, it is the individual alone who is to determine faith and morals. There have been three stages in this rejection of authority; of the Church as divinely-established; of Christ as supreme and final revelation of God; and, lastly, of God as more than a vague name for individualistic assumptions. All these are illustrated from contemporary experience.

"The dust and powder of individualism" is the legitimate consequence of Protestant private judgment. The three great rebellions against the Church in the sixteenth century, German, Swiss and English, all represented efforts to set up authority in behalf of mutilated versions of Catholic Christianity. The claims made for Luther, for the Bible as interpreted by Calvin, and for Royal Supremacy, were quite as exacting as those made for the Church. The Augsburg Confession, Calvin's Institutes, and the Anglican Prayer Book and Articles, were all set up as standards of Christian doctrine to which conformity was required. Portions of Catholic teaching were expressly abandoned—but others were strongly affirmed. The doctrine of sacraments might be minimized or denied, but not the doctrine of God. There was rejection of Christian tradition, but only within definite limits. Yet the builders of these barriers had loosed a flood by which eventually the barriers were swept away. It was the flood, not the barriers, which represented the "Reformation."

Among Protestants, definite doctrine and discipline have only survived side by side with permitted deviations. Combinations of opposites, of truth and error, of virtues and vices, are tolerated so long as they are labeled "schools of thought" and "points of view." "Why," asked a Catholic bishop of Dr. Briggs, "did you, regarded as heretical by Presbyterians, identify yourself with Episcopalians, who, of all Protestants, are most like Catholics?" "You don't understand the Episcopal church," replied Dr. Briggs. "It is true that its right wing approximates the Catholics—but in the left are radical free-thinkers. What attracts me is this comprehensive scope." Dr. Briggs rightly indicated the characteristic feature of Anglicanism. The inclusiveness of political expediency in England broadened by easy-going good-nature in America, is simply one of the more striking illustrations of religious individualism. Protestant churches may have carefully-planned systems of government—but they are flouted as inconsistent with the underlying principle—"Let each and all do and think as they please."

It is this which accounts for the special honor shown those who go furthest in defiance of tradition and convention, and for the suspicion of those who defend

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and enforce established institutions. Orthodoxy is at a discount and heresy at a premium largely because the one implies authority which the other denies. There is a prevalent temper which is agnostic and antinomian. Sixteenth-century reduction has led to twentieth-century repudiation. I may think and do as I please. There is no absolute truth to guide my thought; no absolute law to control my will; no heresy, because no rightful authority to be defied; no error, because no certain truth; no sin, because no absolute right. This is the goal of private judgment as disclosed by experience.

This condition of anarchy is the exact opposite of life in the Catholic Church, which throughout assumes and applies truth and grace, absolute in authority because divine in origin. The historic Christian Faith persists. And there are new demonstrations of the immense amount of common sense in the historic beliefs and attitudes, of the innate force in those "superstitions" which will not explode of themselves nor be exploded by efforts from without. The antagonisms of today are simply the old antagonisms, the slaveries of lawlessness against the freedom of obedience.

There has been much reference of late to discussions among Baptists and to the plans for a new Baptist church in New York City, which will "open its membership to all Christians, becoming a place of worship for all denominations, irrespective of dogma." As pastor, has been called the Reverend Henry Emerson Fosdick, an eloquent and outspoken pleader for a non-miraculous Christianity. His position, usually identified with Unitarians, has been repudiated by Presbyterians, but seems to have recommended him to the congregation of Baptists. He has shown himself an effective spokesman for those who dislike the definite and the supernatural, seeking unity in the vagueness of amiable sentiment. His significance lies not in his special scepticisms, but in his selection for special leadership. His aims at practical religion and furtherance of unity illustrate high and kindly aspirations in his congregation with which the confusions of the time induce sympathy—but the claims of thoroughgoing thought and the logic of facts will assert themselves. "Irrespective of dogma" means disrespectful to dogma—"all creeds" implies no creed. A friendly warden once advised a young clergyman—"We don't want any doctrine preached in this church—there has been enough already to kill a horse. What we want is to be interested." That is typical of a common notion. No doctrine, no discipline. Yet the Christian Faith, and for that matter, science, imply both.

Among Protestants, there have been no more sturdy defenders of the Christ of the Gospels than certain Presbyterians who live up to their own proper precedents of intellectual and moral backbone. Yet even among them there are signs that belief in the Virgin Birth, Resurrection and other Gospel miracles will only survive as permissible opinions in a Church Pacifist.

The position taken by the late William Jennings Bryan, whose alarms over evolution as possible mode and phase of physical creation Catholics cannot share, will, nevertheless, have the sympathy of all who uphold the trustworthiness of the New Testament. It was once expressed as follows—

> My defense is made for the Bible as based on the Apostles' Creed; and my fight is against those who would, mole-like, undermine the Christian structure. The Lord they seek to substitute is not the risen Lord, but a Lord who is still in the grave, for modernists believe that He was just a man. They would take the stars out of the sky and make the gloom that shrouds the grave deeper than ever before.

Similarly, he defended the Virgin Birth, showing in many ways his accord with the teachings of Pius X, only to encounter opposition from a Congregationalist on the ground that "our church is free, believes in majority rule and the freedom of the human spirit. We have no binding creed and are the only persons who have a complete democracy." No one can question Mr. Bryan's right to go down in history as a democrat; but he evidently believed that revealed religion was not framed in apostolic primaries, and that democracy must be made safe for God! "A church that has no creed does not stand for anything . . . I will talk to those who endorse the Bible Christ." Good for the Presbyterian layman!

Thus is the same theme developed by a distinguished Presbyterian clergyman, the Reverend Dr. McCartney, in the words—

> There could be nothing more alarming in current Christian thought than the increasing tendency to explain our Lord Jesus Christ chiefly in the terms of humanity, and under the plea that it is only thus that we can make Christ real to the minds of this generation. It would be strange indeed, if the only way to make Christ real is to make Him unreal. For the only real historic Christ is the God-man, God in Christ. For bookmaking, essay-writing and sermonic rhapsodies, the literary Jesus who never existed, may do very well; but the only Christ for sinners is the Christ in whom dwelt all the fulness of God, the Christ of the Incarnation, of the Resurrection, the Christ of the ages. We have Christ in the New Testament, and outside of that silence and darkness. . . . It was to deal with sin, to slay its curse, to wash out its stain, that Christ came into the world: and the whole terrible confusion and aimlessness of present-day theology is due to the fact that men are trying to fit the Gospel, which is the remedy for sin, to those who no longer recognize that they are sinners. No wonder the great doctrines of grace must be related and re-interpreted until they mean nothing at all, or the very opposite of what the New Testament declared them to mean.

Catholics are in deep sympathy with men like Dr. McCartney, although regretting every failure to grasp the principle and fact of the Church. Our Lord left as His representative on earth not a book, but a so-

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ciety. The Apostolic Church is the important thing, the New Testament being one of its incidental products. That Church still lives, unwavering in its witness to first principles, with a present-day theology precisely what it was in the past, and a present-day practice now, as always, a great system for dealing with sinners who have never ceased to know themselves as such. If men would but face the facts as existing in that great half of the nominally Christian world, the Catholic Church, instead of the facts in a small number of those fragments into which the other half is split, they would see where and how the Gospel still lives. Fundamentalism is only safe on the one Foundation: and nothing is more truly modern and up-to-date than the fulness of faith and life which the One Catholic and Apostolic Church exhibits. "Of course, I know," said a little girl, "that Saint Peter and the Virgin Mary were Roman Catholics—but I always thought God was a Presbyterian." In these days, there is perhaps less ground for the supposition. Even Princeton might see that there is something to be said for Rome.

# ON HISTORY PROFESSORS

By WILLIAM FRANKLIN SANDS

A PROFESSOR of history at one of our well-endowed universities once asked rather condescendingly for recommendation of a good "Catholic" history of the middle-ages. He was both surprised and interested by the suggestion that there could be no such thing unless in the sense of wooden trees. Another, equally well known, of a less recent faculty, confronted in a New York club with a quotation from Suarez on the principle of popular government which later found practical demonstration in America, asked—"Suarez? Some kind of a Jesuit wasn't he, in the later middle-ages? What did he know about it?" A third, professor of history at the University of Minnesota has brought out a volume on Life in a Mediæval Barony which would be an excellent compilation of facts if he evidenced to his readers the vaguest glimmering of understanding of what it is all about. His book, which ought to have been good, takes in consequence approximately the same value as the many prepared in recent years for the information and entertainment of American high school students, wherein kings and princesses, knights and fair ladies have all the reality of radio bed-time stories.

At first glance there might seem to be justification for a certain remoteness in America, particularly in the West, from the spirit of so distant an age. On analysis that is hardly true. Taken merely as human beings who really lived, the feudal barons were hardly further removed in time from the early colonists of New England and Virginia than are we today—a matter of very few years after all; about the relative difference between Napoleon's downfall and the end of our Civil War, compared with the years from our Civil War until today. Nor is the spirit of very modern America so very different from that of 1220 A. D. Our new man carving out a fortune, or consolidating the material and social gains of his father and grandfather, assuring his position by advantageous marriage, is in fact very like the new powers of that time; his domestic relations, his fundamental business methods, his attitude toward politics, even his attitude toward religion show surprising analogy to that period. There was a time, not yet remote, when young America took pride in his "chivalry" towards women: the Boy Scout movement in its conception was not based upon Indian tribal usage, but on the training of boys to regain the use of their limbs and senses atrophied in this age of machinery and to revive in daily life the principles of "chivalry" as they were before chivalry degenerated to quixotism.

These principles fit perfectly with American youth. They are quite definite human rules devised for human beings in the same stage of culture as ourselves, with, no doubt whatever, the same general feelings and motives. The sensations of a young knight or squire in his first formal tourney were probably not unlike those of any American youth in his first major intercollegiate football game—his language would certainly have been about the same—one ventures the assertion that the average university football captain's literary attainments are not immeasurably superior to those of the thirteenth-century squire, nor his social graces. The American cowboy, now extinct, had his counterpart in the fighting youth of 1220; the Anzac of 1914 was own grandson to the English bowman of Crécy.

It is hard to understand how our dabblers in mediæval history fail so consistently (almost so conscientiously) to hit upon what "chivalry" meant, to find the one thing in all their meticulous array of facts which changes the picture from, at best, a Bayeux tapestry to a living portrait; one would think that someone, even if only by lucky accident, might strike upon the fact that all this life, apparently so strange and incomprehensible to us moderns, was produced by the clash of rugged pagan warriors from the north with the civilizing principles of Christianity spreading up from the south and meeting on the conquered débris of the ancient Roman Empire, alien to both; that "chivalry" was a set of rules devised to hold passionate youth hardly emerging from paganism in some

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measure to a Christian life. Hence the inconsistencies, the discrepancies between profession and practice, the ungracious yielding of rude customs and urges of the barbarous north, of passions perhaps heightened by a warm unaccustomed southern sun, to the softening influences of Christian teaching, finally the unwitting revenge of barbarism, almost fatal to the Church as, with the growth and crystallization of feudalism, bishops and clergy and popes became equally permeated by the feudal viewpoint, one of those grave internal dangers the Church has faced and survived.

Professor Davis, it seems, tends to the "futile" point of view. In most of his historical dabbling "the Church" when it cannot be excluded from the picture is shown under the guise either of a grasping, crafty, ambitious, thoroughly unchristian group of clerical politicians, or as a body of weaklings, "white-faced priests" whining, wheedling and futile—when not roystering sensualists; "the laity" as either rebellious or as a cowed and superstitious herd. Never is the Church represented as a whole, clergy and laity integrally welded in proper relationship; never is the underlying cause of unpleasing phenomena even touched upon. He is polite about it all (unnecessarily so) but amused. "Arbalists (the improved cross bow) are most unknightly things. In 1139, a Lateran Council actually forbade their use against Christians." He admits that until the advent of the arbalist the proportion of casualties among armored men was not very great. Is it conceivable that the Church was also aware of that? How indulgently must Minnesota smile at the futile antics of official Washington, where it is actually believed that armaments can be limited, perhaps even the use of poison gas and submarines and high explosives from the air so circumscribed that casualties may be reduced to something less than the extinction of the human race. One actually hears something of vague attempts to outlaw war. Poor Washington—poor Geneva League—poor futile Lateran Council. Professor Davis says—

"The oath-taker merely claps his hand upon his hilt" (in which relics are inset) "and his vow is instantly registered in heaven." Odd coincidence—the writer was once superstitiously compelled by an official of the United States to clap his hand upon a Bible when taking oath. "Even monasteries keep breeding stables;" one wonders who, in an age of destruction, kept agriculture alive. "The most benevolent monk hardly dreamed of examining his Cato or Columella to learn how to better the lot of the peasantry" but again "such a thing as rotation of crops is still a matter of vague talk save on some of the monastery lands." "Clerical customs are indeed intruding;" "the popes have long since denounced tourneys;" "vainly the Church objects to them;" yet "the rules of combat are becoming more elaborate, fewer knights are killed, and there is an appeal to something better than mere fighting instinct." The facts are all recorded, but the strange conclusion is drawn that the Church was a sour spoilsport, apparently composed of another race than the red-blooded warrior barons.

It would be most interesting to see this book rewritten with intelligence, with accurate analysis and logical conclusions. How interesting for some American historian to discard completely what has been said and printed on these subjects in France and England and in Germany, to begin it all afresh and clothe these poor old bones and make them human. Suppose, for instance, one were to take some Christian bishops or a group of Christians in the days of the barbarian invasions when the Roman Empire crashed and disintegrated, when government vanished and all authority disappeared; when the Roman armies, saturated with foreign mercenaries disbanded into marauding droves; when all the face of Central Europe was wasted by battling hordes of masterless men, by tribes of northern barbarians under petty chieftains bent on carving each a rich morsel from the prostrate body of the Empire; when crowds of freed slaves and emancipated "proletarians" struggled to a precarious place in the sun. Suppose one were to watch the gradual turning of tormented peoples to such a bishop for comfort and protection, the growth of safety zones about such groups of Christians, bearers and sole conservators of the relics of Roman civilization in the whirling storm of unleashed savagery. One might observe the recovery, in time, of learning, prosperity and the arts of peace under the ægis of the monasteries, the emergence as sole point of civil authority of the bishop of Rome (the last bulwark of civilization and permanency) partly from the mere fact that he remained at Rome when others fled or died, very much as Myron Herrick remained at Paris in a great emergency, very much as American ministers and officials, a decade of years since, became everywhere in Europe through force of circumstances alone, a protection and a comfort in a world torn by war and wrecked by revolution. One might picture the bewilderment of the first barbarians before these men of peace and their religion of love, the antithesis of all their own beliefs and customs; their savage fear and awe of their mysterious rites and powers; their resentment of the encroachment of the spirit of peace upon their warrior lives; their unwitting revenge as sons of these barbarians emerged to the status of feudal lords, and, entering the priesthood brought with them much of the very spirit Christianity sought to conquer, until the administrative fabric of the Church itself took on the color and the methods of feudalism.

A study on the effect upon the Church at various periods, of the stage of civilization and mental evolution of the people from whom, for the moment, the clergy are predominantly drawn, might be made exceedingly interesting. An inquiry as to the episodic effect upon a permanent church of such projection of our manners (or bad manners) through our sons in

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Holy Orders might be stimulating. Not all clerics rise above the ordinary manners of humanity in the age in which they happen to live. They are neither the élite of Catholic intelligence, as has been recently stated in current magazine writing, nor are they—as has also been claimed, the by-product of our schools.

We need not expect such a study, however, from our universities. One fears that after all, history is only an affair of dates, dry bones and gibbering ghosts, unwilling to be laid, unable to explain their haunting.

It is all very sad, for one believed in early childish years that history was real and human and continuous, the story of ancient cause and of its present-day effect upon the children of great-grandfathers' sires.

# THE CELTIC CONGRESS

By CONSTANTINE P. CURRAN

ONE DOES not commonly associate international mine-owners with resurgent nationalities, yet the man behind the Celtic Congress which held its annual service in Dublin in July, is of the same trade as Poincaré. The Daily Mail in a journalistic pogrom once called Mr. E. T. John a socialist millionaire. He is, in fact, a Welsh ironmaster with mines in Yorkshire, Spain, Algeria and India. He lives in Anglesea, that sacred island of Mona of whose druidic schools Tacitus wrote. He was at one time a member of Parliament, but broke with Lloyd George when Lloyd George broke with his past. In 1917, he presided over the first Celtic Congress founded for the mutual aid of the Celtic peoples engaged in preserving and developing their individuality.

Ireland, Scotland, Wales, Brittany, the Isle of Man and Cornwall are the units of this cultural federation and the congress is held annually in one of these areas. With varying effort and success, the people of these areas are defending their spiritual integrity against the sap and mine of English or French culture. To many this must seem devotion to a lost cause or an impossible and undesirable loyalty—a fight of Cucullain against the waves, or as the defense of some immemorial stone fort like Dun Aengus against an encroaching sea. To others, the invincibility of a spiritual idea and the example of similar battles fought and won in Poland, Czecho-Slovakia and Finland furnishes reasonable ground for confidence. At any rate, the issues are joined and a congress of this character is the obvious occasion for taking stock of the changing fortunes of the struggle.

All congresses are divided into three parts; the public merrymaking, the midnight meetings of new-made friends for endless talk, and the serious work of the agenda. There have been garden parties in radiant weather held at the residences of President Cosgrave and of Chief Justice Kennedy—the first Irish judge for many centuries to use Irish in the Law Courts—where the tall hats and tail coats of the natives made a sombre harmony with Breton men's wide hats and trousers, velvet ribbons and yellow embroidered waistcoats and the pointed lace hats (the mediaeval *hennin* of the Breton women)—their black brocade and wide gold-edged skirts and little silk aprons. Excursions have been made to Mycenaean New Grange and pre-Christian Tara and early Christian Glendalough. All this, with a banquet at the National University, concerts and playgoing—was the protective coloring for the graver work of discussion and organization. There were some fifteen papers and discussions during the week. Mr. Robin Flower, who has just completed Standish Hayes O'Grady's great catalogue of the Irish manuscripts in the British Museum Library, spoke of the future of Irish studies and the demand for more systematic and orderly work; Dr. Vaughan Thomas discussed "Nationalism in Music;" Sir John Morris, "Welsh Poetry;" Mr. Saunders Lewis, "Drama in Wales;" Ernest Rhys, "The Modern Celt," while a team of historians surveyed every international aspect of his ancestors. The most useful discussions were those on the language questions, with perhaps the paper of Mr. Flower already referred to.

What is the net result of this Celtic stock-taking? In the first place, by virtue of her political status, absolute control of education and distinction in literature and the arts, Ireland resumes her hegemony in the group. This superiority may not last and is threatened in linguistics at any rate, by Wales. The future of the Irish language depends on the safeguarding of the Irish-speaking stock who inhabit, for the most part, the poorest land along the Irish seaboard from Kerry to Donegal and some better districts in Cork and Waterford. A government commission is at the moment examining the condition of this population. It is hoped that economic stimulus will be applied through the Land Department; and the Ministry of Education, which has already pressed a full Irish curriculum upon the schools, has framed a scheme of high schools for the Gaeltacht—as this native Irish-speaking area is called—where native Irish speakers will be specially educated as teachers and passed on through the existing teachers' training colleges to all the schools in the Free State. Such highly trained modern teachers, drawn from a population which speaks Irish from the cradle, and teaching in Irish, are the bricks in the bridge which must be built between old and new Ireland.

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In Wales, there is no such fissure between the old and new. Half the population speak Welsh on all occasions. Unlike Ireland, where the Gaeltacht is shrinking, Welsh is gaining ground in the border counties. The friends of the language are engaged in improving its position in the schools and universities and in the cultivation of its higher literary forms. A big reading public exists, but the output of Welsh plays or novels is still inconsiderable. The best Welsh dramatist writes in English, though he stoutly maintained at the Congress the propriety of regarding his plays as Welsh and Welsh only. Two plays, one in Welsh and one in English, were played in Dublin, both showing some tragic power and indicating the same reaction against puritan narrowness which shows elsewhere in Wales. The early literature of Wales stretches back to the age of Saint Columba, with brilliant flowering periods between the eleventh and fifteenth centuries. With these models, with a large and growing Welsh speaking population and an increasing study of literary forms, an important Welsh literature cannot but result within the next decade.

In Scotland, Gaelic is dwindling. The last census shows a loss of some 18 percent of Gaelic speakers and the losses in the Highland regiments during the war and later through emigration have been very serious. The little island of Lewis has lost 1,100 men, all Gaelic speakers. In a population of 4,500,000, hardly 150,000 speak Gaelic and the hopes which were entertained at the Celtic Congress in Edinburgh in 1919, following upon some increased facilities in the schools, have not been justified. In effect, unlike Ireland and Wales, there is little truly national feeling in Scotland. The industrial materialism of the Clyde, the pull of the south and the constant emigration are hostile forces not to be stemmed by a merely decorative surface patriotism. Gaelic in Scotland seems to be dying as Manx is dying and as Cornish has died. There survive only 600 Manx speakers and even with the small population of Man, it will require all the devoted efforts of Miss Mona Douglas and her friends to keep Manx alive for a generation. It is not taught in the schools and here, as in Scotland, its friends are being reduced to the position of collectors of a disappearing folk-lore and folk-music.

In Brittany, the fight is being more evenly waged. As in Wales, Breton is the habitual speech of 1,000,000 people, or half the population. Unlike Wales, there is no fusion of the rival languages, but a rigid separation into areas. Its enemy is also more determined, for Breton is forbidden in the government schools. It is taught only in the free schools, which are the object of persistent attack by a government, anti-Catholic and possessed by a leveling spirit of uniformity. Breton has been little cultivated as a literary language. Its mediaeval and early literature cannot be compared with Irish or Welsh, and its modern work is still rudimentary. Interminable, formless rustic plays are performed, which remind one of the first tottering steps of Irish drama twenty years ago, in which such a stage direction appears as —"Here the cow is thrown into the bog-hole." But the beginnings of a modern journalism and literature have been made and the nationalist or regionalist spirit is no less strong than in Ireland or Wales. M. Jaffrenou, who was a striking figure at the Dublin Congress, is its best known representative. President of the regionalist movement, he aims, not at political separation, but at education and cultural autonomy. His methods have been criticized by the younger Bretons, who have not failed in Dublin to liken him to John Redmond. Briez Atau (Young Brittany) shows a separatist tendency and has not escaped the violent infection of the war spirit. Even in the more important "Bluen Brug" (The Heather Bloom)—the great Catholic organization—Jaffrenou has his critics. Bluen Brug is the most significant expression of Breton nationalism. Like the Oireachtas in Ireland and the Welsh Eisteddfod, it holds an annual festival, in favor of which the Celtic Congress last year at Quimper suspended its sittings for three days. And it must be admitted that the Celtic Congress in Quimper is a very different thing from a Celtic Congress in Dublin.

The essentials—competitive displays of singing, dancing, story-telling, oratory, etc.—are as at the Irish Oireachtas. But not for us in Ireland are the gay, extravagant costumes of "The Festival of the Flags," whereat, every five years, the flags particular to each parish and commune are assembled and blessed, or "The Crowning of the Queen," at which the mayor or chief personage of each of the thirty or forty districts introduces to the assembly, with a kiss, his local queen, and the forty girls choose the fairest amongst them as Queen of Queens to preside in conscious dignity over the subsequent and characteristic merrymaking.

Ireland has no great gift for the spectacular. But each unit contributes its own quality to this Celtic fellowship, and the Irish contribution is in the sphere of literature, learning and politics. Who can predict the outcome? A great Breton has warned us that it is a rash thing to lay down any law on the intermittence and awakening of nations; and that modern civilization, which appeared to be made to absorb them, may perhaps be nothing more than their united fruition.

## *Phœnix*

Under the moon's most cruel argent thong,
Do not cry out, but stand and face the lash.
And if the dawn should find you still alone,
In the proud incessant burning of the sun
Though the flesh falter, make the heart be stone.
Hearts cracked by fire have yielded tendrilled song—
And crumbled stone can never go to ash.

JAMES DALY.

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# PROMOTING THE LITURGY

By MARIAN BOWERS

IN THE present use of things mediaeval, our generation must take care to claim the very best of its heritage from the middle-ages. Some of our heirlooms are fashions which are both pleasantly and easily followed. Even Gothic architecture with its allied sculpture and stained glass and tapestry, and dramatic art in the manner of the miracle or morality play, are things that seem to need little urging. Moreover, they are things secondary in importance, if it is true that the revival of mediaevalism is really a great renaissance.

All those fashions are secondary things just because they are only the body, or a part of the body, of the real soul of that great culture which we are now trying to revive. The soul is infinitely more worthy of the revival; that we know. And more difficult, too. It is not really brought back to life unless its influence penetrates deeply, unless the old ideas can be productive of good things that are new. A true renaissance is not the mere affectation of old modes and mannerisms; the mediaevalism which we revive cannot be made a living thing unless it can be made a truly creative thing.

Judging the present movement by these standards, it is nowhere more clearly justified than in music. For in this art, it is at once a renewal of interest in mediaeval music, and a reform in the singing of a common and daily liturgy. It is at once the study of palaeography by scholars, and the singing of simple chant by hundreds and thousands of school children. It is at the same time a practical accomplishment and an educational theory. In music this movement reproduces the art of distant centuries and discovers, too, the best way of creating its own melody—a melody that is new every day.

We have said that the soul of mediaevalism is worthy of revival; that is because it is so nearly the soul of Christianity. And in the middle-ages, if at no other time, music was, of all arts, the nearest to religion.

The reason for this close relationship is, of course, in the history of music. The middle-ages had not much music apart from Ambrosian and Gregorian chant, and the polyphonic music derived therefrom. The chant, not as single pieces, but as a complete art, is entirely at the service of the liturgy. It was evolved only to be a beautiful and expressive vehicle for the words of the Divine Office. It follows the melody and the rhythm of Latin prose; it supplicates and sorrows and rejoices with the calendar of the liturgical year; it is adapted to every nuance of ecclesiastical ceremony. Hence it is the most suitable music for Catholic use, and its revival in churches today should not be called an affectation. Nothing could be more genuine or more appropriate.

However, this art is not content with soloists; a chorus, sometimes a congregation, should sing the chant. Hence it must be a democratic art, and it cannot be fully revived unless by the "faithful." So the problem is one of musical education, and the music of a generation must be implanted in its children. At this point, the widespread modern revival of mediaevalism becomes a movement not of easy fashion but of serious, purposive work.

In our country, leadership of this movement has been centered, for the summer, in Pius X School of Liturgical Music, at the Manhattanville College of The Sacred Heart, New York. The summer session, concluded in August, was itself a virtual revival of the schola cantorum idea. While any movement mediaeval in its inspiration is likely to flourish most congenially within the household of the Catholic Church, additional commendation must be given to this school for the cosmopolitan spirit which has enabled it to work so successfully for entirely secular functions, and to rejoice in the coöperation of representatives of many sects. In fact, the attendance this summer has been the largest since the visit of Dom Mocquereau in 1922. This large registration has included priests and religious of many orders and seculars of various dioceses, some of whom came great distances. This last fact, combined with the fact that some of the students are to be foreign missionaries, indicates the increasing and widening influence of the school. And the presence of the Right Reverend Paul Ferretti, O.S.B., president of the Pontifical Institute of Sacred Music, is an assurance that this influence flows from the fountain-head, bringing the musical doctrine of Rome to those who will teach all nations.

The curriculum included regular courses in the first three years of the Ward method, taught by Mother G. Stevens, R.S.C.J., and in the fourth year (elementary Gregorian chant) by Mrs. Justine Ward. These courses were illustrated, as usual, by daily demonstrations with classes of children, with results which might be called surprising were not the readers of The Commonweal already familiar with the excellent quality of work accomplished by the Ward method.

A glorious recognition of this method as the work of Mrs. Ward was publicly made known on the first day of the summer school. Dom Ferretti, in extending his first greetings to the faculty and students of the school, announced that the Holy Father had commissioned him to decorate Mrs. Ward with the honor of the Order of the Golden Cross, in recognition of

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her service "pro Ecclesia et pro Pontifice." Mrs. Ward is indeed to be congratulated on her untiring efforts and the great success which they have achieved. She is blessed with the keen understanding and artistic sensibility which have enabled her to master the principles of Gregorian chant according to Solesmes. Added to the qualities of mind and taste, she has great talent, in speech or in writing, for the teaching of this subject which she knows so well. All these gifts she has most generously used in the service of the Church. Everyone who is interested in the present reform of liturgical music, and everyone who appreciates the importance of music in education, will rejoice in this great honor for Mrs. Ward. It is a mark of encouragement from the Holy Father to this whole movement, as well as a personal reward to one of its most deserving apostles.

With this auspicious beginning, the regular courses have been attended with more than usual enthusiasm. And for those who had already completed the elementary work, there were three more advanced courses. Mr. Achille Brogers, of the regular staff of the Pius X School, conducted a class in organ accompaniment of Gregorian chant. This class studied not only the playing, but especially the composing, of accompaniments. They were taught to keep, in the harmonic structure, a correct correspondence with the special characteristics of each mode and each style of rhythm and of melodic progression.

Lectures on polyphonic music were given daily by Mr. Nicola Montani. This course was closely correlated with the others, for students already trained in the Ward method were able to sing and to analyze and appreciate the important examples of polyphony which were studied in chronological order. It was very interesting for those who were also studying Gregorian chant to observe minutely the steps in the evolution of polphony from the chant, through the intermediate forms of organum, discant, falso bordone, canon, etc. But it was of most importance for them to learn how to judge polyphonic or harmonic music. Mr. Montani gave special explanation of the privileges according to which this music may be used as companion or alternative to the chant, in perfect harmony with the spirit and the form of the liturgy.

Of course, the most inspiring event of the summer session was the visit of the Right Reverend Paul Ferretti, O.S.B. Dom Ferretti is president of the Pontifical Institute of Sacred Music at Rome, and since 1907, has been special consultor to the Sacred Congregation of Rites in regard to their revision of liturgical books. At the Pontifical Institute he conducts courses in the form of history of Ambrosian and Gregorian chant. It was as a special mark of favor to the Pius X School that Pope Pius XI allowed Dom Ferretti to give this six weeks' course of daily lectures at the summer session in New York. The lectures were composed of unpublished material which is a part of the course of study at the Pontifical Institute. These lectures were illustrated by a remarkable series of charts, from which there was singing daily by a children's choir and the entire class. This gave to choirmasters the unusual advantage of observing the Reverend Abbott's methods of conducting. It was impossible to misunderstand the ideals for which he worked insistently—this in spite of the fact that his lectures were entirely in Italian, with immediate translation. In fact, many times his animated speaking hardly needed translation. Everything was illustrated and most clearly defined and explained. It was noticeable also that the melody and rhythm of his words gave to his listeners a most convincing illustration of those qualities of Latin prose which determined the style of the chant. Dom Ferretti is indeed a lecturer of great charm; and speaks with highest authority. He brought the best to those who were most eager to receive it. They may well be grateful to him for his invaluable help in their serious use of some of the most beautiful aesthetic principles that may be learned from all the history of the arts.

## *Farewell and Farewell*

Still I think of you and still
Every sound the whitethroat makes
In the twilight green and chill
Drops into my heart and breaks,
Tinkles liquid points of glass
In my blood and brain until
Certainly I hear you pass—
Delicate and puerile.

Never had I known a child
With the color of your eyes;
Never anyone so wild,
Never anyone so wise.
When the branches of the tree
Antler velvet in the spring
Everything I touch or see
Takes your wistful coloring.

There was not a beast or bird
But would swiftly understand
Each little shivery word,
The quiet meaning of your hand
Shaped for hovering over wings,
Shaped for talking with the sparrow,
Exquisite with hoverings,
Cool as water, quick and narrow.

Farewell, places where your feet
Fell and your laughter fell—
The street crier in the street
Puts away his golden bell.
April passionately drums
And there is a rainy smell
Smoking everywhere and crumbs
Frozen . . . Farewell and farewell.

JOSEPH AUSLANDER.

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# BOOKS

## WRITERS ON RELIGION

*(This is the first of a series of articles whose purpose will be suggestions on books, dealing with certain general subjects, for use in the compiling of libraries.—The Editors.)*

THE subject of comparative religion and the history of religion is one where there is almost unlimited choice, and those familiar with it will probably grumble at the exclusion of some of their own favorites. But space is space, in a weekly journal as well as in a library, and the writer can give only those which he himself has found most useful—remembering that this subject is preëminently one in which a little knowledge is a dangerous, not to say upsetting thing, while full knowledge is quite the reverse.

To begin with general books—unfortunately, the excellent series published by the Catholic Truth Society of England, entitled The History of Religions is out of print and shows no signs of being republished. If the collector can get hold of a second-hand copy, he should by all means do so. It is in five volumes. Manuel de l'Histoire des Religions non Chrétiennes, by P. Fournier Tourcoing (Paris: Duvivier. 1921) is an excellent and brief account. The same may be said of The World's Living Religions, by Hume (New York: Charles Scribner's Sons. 1924) but for the fact that its Christian theology is very nebulous. That aside, the book can be strongly recommended.

As to the origination of religion, scholars must always go to Tylor's Primitive Culture for *his* views, though they are now largely out of date. The first work which may be recommended for careful study is L'Origine de l'Idée de Dieu, by that very erudite ethnologist, Father Schmidt, S.V.D., editor of the well-known publication Anthropos (Paris: Picard). The first part—I have seen no notice of the second—appeared in 1910, and should be read together with the book Les Religions de la Préhistoire, by Mainage, of the Institut Catholique at Paris (Paris: Desclée. 1921). This last deals with the fascinating problems of cave art and their implications, and generally with the much discussed problems of what is called primitive religion.

Then, let the reader turn his attention to The Religion of the Primitives, by Bishop Le Roy, Superior-General of the Fathers of the Holy Ghost (English translation, New York: The Macmillan Company. 1922). The Bishop, who lived for twenty years with the people about whom he writes, got to understand their ideas and in this book gives a most admirable account of them. In the three books just mentioned, the reader will find the subject expounded by Catholic authorities whose capacity to deal with their subject is admitted by the whole learned world. Introduction to the History of Religion, by Jevons (London: Methuen. 1896. Eighth edition, 1921) is an admirable book by the professor of philosophy in the University of Durham, a man of great learning. The reader must be cautioned that the author when he wrote it was obsessed with the all-embracing importance of totemism as the explanation of religion. It is understood that he has considerably modified his attitude and, at any rate, it has been convincingly shown (see Lowie passim) that this is not so primitive as was thought.

The Genesis and Growth of Religion, by Kellog (New York; The Macmillan Company. 1892) is quite a good and useful book, written by one who knew what he was writing about, and it is by no means out of date. The Threshold of Religion, by Marett (London: Methuen. Second edition, 1914) is interesting; contains some much discussed theories, and should not be omitted from a collection. L'Etude Comparée des Religions, by Father de la Boullaye, S.J. (Paris: Beauchesne. 1922) is a most erudite work, of which the volume on the western world alone has appeared. Religion is here traced from its earliest bud to the present day, with all the heresies which have arisen, and the side-paths which have been traversed—a most scholarly and comprehensive work. The same may be said of the Manuel d'Histoire des Religions, by Professor Chantepie de la Saussaye, of the University of Leyden, translated from the German and published in Paris by Armand Colin, 1921.

Of course, The Golden Bough (New York: The Macmillan Company. 1922) now published in one volume, without the notes and documentations, must find a place. The reader must be warned that Sir James Frazer, while an unrivalled collector of facts and information, is by no means infallible as a theorist—quite the contrary. See, for example, the smashing criticism of his theories as to the origin of Christianity in Magic and Religion, by Andrew Lang (New York: Longmans, Green and Company. 1901) and of his theories on many points in the religion of the Roman Empire in The Religious Experience of the Roman People, by Warde Fowler (New York: The Macmillan Company. 1911) a fascinating work by a great scholar, recently dead. Again, see the criticism of other of his theories in Primitive Religion, by Lowie, recently reviewed in these columns. There are other works by Lang, all of which the serious student must consult, but that mentioned above will form a good introduction.

Egypt is very much to the fore today, and students will find a good account of its ancient religious principles in Religious Life in Ancient Egypt, by Flinders Petrie (London: Constable. 1924) which they may supplement by the information and pictures in The Mummy, by Budge, London—an old book, but a useful one. Lastly, and because it has much interested the writer, Three Measures of Meal, by Vialx (Humphrey Milford. 1923) which sets out to give an account of the Hebrew, Greek, and Roman conditions as they were at the time of Our Lord, and how their religions led up to, or were related to, the Christianity which He founded.

There are plenty of other books on comparative religion, above all, on its minor ramifications, but the library which has one shelf thus fitted out cannot be described as incomplete in this direction.

*The History and Literature of Christianity from Tertullian to Boethius, by Pierre de Labriolle, translated from the French by Herbert Wilson, with introductory foreword by Cardinal Gasquet. New York: Alfred A. Knopf. $7.50.*

SOME declare that the Latin of the silver age is the most beautiful and flexible tongue known to man; others belittle it; no one will deny that it enshrines a multitude of works in prose and verse of varying merit—some of the very first order, some negligible to all but the patient scholar. To give an account of these is the object of this intensely interesting book, which ought to have many purchasers, for it is one which should be in every library, public and private, which attempts to contain accounts of the world's literature. The translator has done his work well, though a friend with a blue pencil might eliminate, in a second edition, a number of split infinitives which from time to time annoy the reader. "The poor ye have always with ye," said the Founder of

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Christianity. To the poor the gospel was preached and by them eagerly received, so that the pagan scholars looked upon early Christianity as the religion of slaves, as others in our own day have called it the religion of servants..

As converts began to come in from amongst the educated, they were hurt at this reflection on their faith. Thus arose the great band of Christian apologists, of whom Saint Justin was one of the first and one of the most interesting. It is not merely for their defense of their religion that we have to thank these men, though in that respect they often show clearly what was the opinion of their day on matters of great controversy such as marriage, the state of the lapsed and the possibilities of their restoration to communion and the like. But in quite another respect they are invaluable to us. It has often been a reproach made against the early fathers of Christianity that they ruthlessly destroyed books dealing with pagan beliefs and ceremonies. Take Mithraism, for example, that very remarkable form of religion which Renan, very foolishly, thought of as a possible world-faith had Christianity failed. What we know about it is largely from the few monuments and scripts in stone which survive to this day, and the interpretation of many of which—notably the incident of the shepherds—is in many cases so very doubtful. It would be far more so but for the illusions, by way of confutation, scattered throughout the works of the Apologists. We must be thankful for these, though we may sigh to think of that great work on Mithraism in four volumes, the destruction of which is narrated by a contemporary writer.

The Church was responsible for the destruction of many things which we must grieve to have lost, but one must understand the position in which its leaders found themselves after the edict of Constantine. There were still, and for years afterwards, many pagans in the Senate and in high office. The episode of the Altar of Victory in which, under Gratian and his successor Valentinian II—a boy of twelve who had to make a momentous decision for one of any age—there was a tense struggle between these men and the Christians led by Saint Ambrose. Further, there was always danger of a serious relapse, as under Julian the Apostate. We can hardly, therefore, wonder that, where they could, they utterly destroyed all books which might assist in any recrudescence of pagan worship. On the other hand, it must not be forgotten that, while in Greece it seems that a considerable amount of poems, probably mostly erotic, were destroyed and are utterly lost, it is doubtful whether the great writers of antiquity would have been known to us otherwise than by name but for the early monasteries like that at Bobbio, a storehouse of ancient writings which preserved these works through days of destruction. The book opens with the fiery Tertullian and closes with the calming works of Boethius and between we have Ambrose, Augustine, Minucius Felix, Isidore of Seville and many others whose names everybody has heard, perhaps without much knowledge of what those names stand for. They will find all that they want to know here, set forth with great erudition and full documentation, yet in simple pleasant language which makes the reading of this book no task but a real recreation.

BERTRAM C. A. WINDLE.

*Pax, the Quarterly Review of the Benedictines of Caldey. Summer, 1925.*

IN graceful type, and with its cover recalling the missal ornaments of Kells, comes the summer number of ever-welcome Pax, the quarterly review of the Benedictine community on Caldey Island, off the coast of Wales. Within its ninety pages, a distinguished group of Catholic writers is brought together. There is a thoughtful article by Joseph Clayton, of the Royal Historical Society, on William Cobbett, the sturdy farmer-reformer of the early nineteenth century, whose reputation as a social prophet grows by leaps and bounds as the industrial system he loathed moves on to the impasse he forsesaw, and whose History of the Reformation has been the starting-point of more than one conversion to the old Church. A striking essay on the part earthly affection has played in Catholic mystical literature, Holiness and the Heart of Flesh, by Robert Sencourt, quotes the charming words of Saint Francis de Sales upon the perspective the Christian soul may take toward affinities between soul and soul. M. Jacques Maritain of the Catholic Institute of Paris concludes his series upon Saint Thomas Aquinas as the apostle of modern times. Perhaps the most fascinating article in the summer issue of Pax is the story of the strange chance by which, under Providence, the Benedictine order secured the continuity of its status in England. In 1603, when two monks of the Casinese congregation, Dom Preston and Dom Beech, were sent upon the English mission, only one member of the great order whose splendid fabrics had been the glory of Catholic England, still survived. This was Dom Sigebert, a prisoner and confessor of the Faith, ninety years old, in whose frail body, according to canon law, all the rights and privileges of the congregation were vested. With Abbot Snow, whom Mother Margaret quotes, we can well believe, that the scene in the prison cell at W[illegible]ster, when this last survivor of a congregation, dispersed for fifty years, laid his hands upon the young novices, destined to hand on the succession to our own days, is one that cries for the hand of a great painter to immortalize.

*Early Christian Ireland, by P. Power. England: M. H. Gill and Company. 2/6s.*

FATHER POWER, the learned professor of archaeology in Cork, is well known as the author of a small manual on the prehistoric archaeology of his native land. He has now placed all readers under a debt of gratitude by producing a small, readable and accurate work on the most interesting part of the history of Ireland—the time when the schools of that country led the world in learning. In this little book we have a sufficient account of church architecture, objects of ecclesiastical interest—such as chalices and manuscripts—and personal ornaments. In no other small work is this attempted, and Father Power's book only requires to be known to secure full recognition and appreciation.

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*(In The Commonweal of August 12, 1925, a poem, Tears Against the Moon, printed on a page of translations of poems of Uruguay, was attributed through error to Delmira Agustini. The author of the poem, which is not a translation, is Thomas Walsh.—The Editors.)*

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## THE QUIET CORNER

*I counsel thee, shut not thy heart nor thy library.*—C. LAMB.

"The new book announcements state," said the Editor, "that Emily Post, author of Etiquette: the Blue Book of Social Usage, has written a novel, Parade—soon to be published by Funk and Wagnalls."

"Ah," said Dr. Angelicus, just back from his pilgrimage, "I am already intrigued. I shall be disappointed if the villain in the story is not a person foreign to the ways of a fish-fork and its uses, and if the hero is not described as lifting his hat in the office elevator, much to the discomfiture of the other male passengers, as the morning crop of lady-secretaries appears."

"It seems reasonable to make such a forecast," replied the Editor. "Altogether the book should be a model—meticulous in its portrayal of proper social usage, since Miss Post is the author, and flawless in its typography and use of words, since Funk and Wagnalls are the publishers."

"About manners," said Miss Anonymoncule, reflectively, "I have just returned from a visit—unfortunately made before I read the following in a current newspaper—'To be a welcome guest in a friend's house is a very lovely thing, but on the other hand to be the kind of company that fills the family with consternation [sic] at her arrival is most unfortunate.' I feel a little uncomfortable in the face of this over my arrival on my recent visit. As I entered my friend's house to be greeted by the entire family, I thoughtlessly exclaimed—'How lovely! What a charming place to spend one's life!' They did look at me curiously—and now I recall that, as to the length of my visit, up to that time my hostess had only a very nebulous idea."

"Did you notice that the same article states," asked Dr. Angelicus, "that 'to be able to greet an unexpected guest with cordiality when in the midst of some household chaotic con-


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dition or crisis, is truly splendid?' (also sic). Is this 'chaotic condition or crisis' meant to cover everything—even a fire?"

"I always feel as though I were being scolded," said Miss Anonymoncule, "when I read articles on how to behave politely—perhaps because these admonitions in childhood usually accompanied punishments for infractions."

"You would have enjoyed the old song, then," remarked the Editor, "which was revived at Dayton during the Scopes trial:

" 'O, I'd like to be a monkey in the zoo—
All they do is eat bananas
No one scolds them for their manners.' "

"Horrible rhyme," interrupted Dr. Angelicus. "Now why can't the writers of our popular songs learn even the rudiments of rhyming? Ponder, for instance, on a song that was popular some years ago, part of which ran—

" 'Now some kinds of music,
Makes me sick, and you sick'—

"The composer apparently excepted his own."

"Look at Tittivillus," exclaimed Miss Anonymoncule, "whatever is he doing?"

The Editor and Dr. Angelicus glanced at the corner where they thought the boy was quietly reading. They beheld him, cap held far out in one hand, attempting something in the form of a grotesque schottische. From time to time he would glance with puckered brows at a book open on a nearby table, and then resume his precarious tip-toe position.

"Boy," said Dr. Angelicus, kindly, "if you feel the heat very much, you can go home."

Tittivillus paused sheepishly. "I'm just learning how to do the old-time dances," he said, shyly.

"Why?" asked the others, simultaneously.

"Henry Ford is reviving them in Dearborn, and I'm going there on my vacation."

"I wonder if the psychologists would find anything significant in Ford's sudden enthusiastic sponsoring of the dignity and rhythm of motion," mused Dr. Angelicus.

"Many a time have I involuntarily performed in a Ford something that I felt was curiously like the old-fashioned gavotte," said Miss Anonymoncule.

"If one can learn manners from a book," said the Editor, observing Tittivillus again absorbed in his volume, "why not dancing?"

"One can—after a fashion," replied Angelicus. "But book-manners and book-dancing somehow lack a certain essential automatic control, given by those learned in another way."

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